THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"To the law and to the testimony: if they speak not according to this word it is because there is no light in them."—ISAIAH viii, 20.

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AN INTERESTING LECTURE.

DELIVERED BY APOSTLE MOSES THATCHER IN OGDEN, UTAH.

THE following is a report of a lecture delivered at a Y. M. M. I. A. meeting in Ogden, on Sunday evening, Nov. 11th, and published in the Ogden *Standard:*

APOSTLE Moses Thatcher, the speaker of the evening, addressed the large congregation. He said: Many things have been said of those who have lived before upon this continent. I wish to add something concerning that which was spoken of this morning on the life of Nephi; not so much of his life and character, as that of the people whom he led, their ruins, their buildings and temples as found in Central America and Mexico. There must have dwelt on this continent vast numbers of people, not barbarians, but intelligent and civilized and learned in all the arts and many of the sciences, as known at the present day. In the Valley of Mexico are located the extensive ruins of an ancient city known to scientific writers and explorers as the City of the Gods. Its circumference, as recently traced, is shown to have been 27 miles. In the midst of where this ancient city once stood is found what is known as the pyramid of the moon. The larger pyramid covers an area equal to twelve acres, and, when perfect, was 280 feet high. The lesser covers an area of about eight acres, and is some sixty-five or eighty feet less in height. These vast structures were constructed by human hands, and the massive stones are as true and as perfectly laid to the line as any building we have any knowledge of. These large pyramids are surrounded by myriads of other smaller structures, which, doubtless, have reference to the starry firmament. This people undoubtedly had a very extensive knowledge of astronomy. They originally built with earth, and bound the walls together with solid layers of cement from eight to twelve inches in thickness. The walls are evenly sloped down on the four sides, and in their original, complete form are covered with porphyretic rock over which a heavy coat of cement is plastered, so

that the noonday sun, as on the pyramids of Egypt, strikes on the four sides of the building.

These buildings have not been extensively explored throughout the interior, but sufficiently so to discover interior rooms, beautifully painted, decorated and frescoed, the work remaining as perfect and preserved as if but modern works of art.

When the Aztecs came from the north, they found this city and these pyramids in ruins. They found also certain traditions of an extinct people, which caused them to make a record that the people who built these magnificent edifices were a white race, and not of a dark skin as were the Aztecs. Excavations demonstrated this record to be true, for in opening the graves of this enlightened people the discovery was made that they were a light-haired race. Extending from the pyramid of the sun to the pyramid of the moon, is still to be seen a gigantic causeway of cement. It remains in such a perfect condition that it can easily be traced without making any other excavations than those already made by the winds and the storms. The smaller pyramid is encircled by rows of seats on two sides facing this causeway where, doubtless, on occasions of great import and weight to the nation, sat thousands of people.

There is a book preserved of the writings of this people, describing a band that came from across the sea at the confounding of the languages at the Tower of Babel. It speaks of a people that traveled through the wilderness for years. They gathered with them a great many seeds as well as the honey-bee. The leader of this little band of twenty-two individuals found favor in the sight of God. When the languages were confounded, he prayed to God that he might retain the language of his fathers. His pleadings were heard and granted, and encouraged by this recognition of the Lord, he asked that he might preserve the language of his brother, as well as those who accompanied him. This prayer was also granted. These writings also give further details of their travels; how, when they reached the mighty waters, they constructed eight barges or boats and crossed the sea; how they increased in wealth and population after they had landed on this continent; how, as time passed on, strife began, wickedness increased, righteousness ceased, battles were fought, and they became an extinct people. The same writings also refer to the re-peopling of this continent, and give a very similar account of it to that given by the young brother this morning.

When but a youth of fifteen years, I was met by the propoeition that the Book of Mormon was not true, as that book spoke of animals which were not found on this continent when Columbus discovered America; animals which were such a strange sight to the natives that on the advent of Cortez and his army of five hundred men, carrying with them a number of horses, the Aztecs imagined the men and horses to be one being, when mounted, and that on this account many battles were won. To this proposition I could then only answer, "I believe the Book of Mormon to be true," but I could not tell why. But when a great French explorer, while exhuming at a city sixty miles from Mexico, discovered a large number of animal bones, which were submitted to the great scientific school at Mexico, the learned savants pronounced them to be the bones of cattle and horses. Then this explorer exclaimed, "If the learned men of Washington, and the wise savants of France shall agree with the savants of Mexico, I shall have opened up a branch of natural history and science that will be a wonder to the world." And it proved to be true. The learned men agreed upon the decision of the Mexican savants. Thus we have scientific researches, and one by one they bear testimony, without a knowledge of the contents of the Book of Mormon by the discoverers, of the divinity of this ancient history. We have a knowledge through Joseph Smith's translation of the Book of Mormon of the wars which devastated the country; of the retreat of the Nephites in a northerly direction, step by step. Recent scientific researches demonstrate this line of retreat to have been truly described. The signal stations

of this retreating people can be traced through Central America, the heart of Mexico, crossing the Mississippi River, thence on across the Red River and up through Ohio, until the people made their weary march to the hill Cumorah, in the State of New York, where 230,000 brave souls drew their last breath of life in one day.

Many of the fortifications on this line of retreat are still preserved, and show by their choice of location as well as manner of construction, that the people who built them were in dire distress. We may read in these signs that are left us, how this undaunted people erected fortifications for the protection of their families as they retreated, contending every inch of ground, until the last battle-field was reached.

There are not many evidences left in the Territory of Utah of this high, ancient civilization, but that the Aztecs, who were a dark race, came from the North and passed through Utah and Arizona, there is no doubt. Throughout the latter Territory there are ruins of vast cities and extensive canals stretching out for miles and miles. At Mesa, there it at present a large ancient canal, constructed hundreds of years ago, a great portion of which is even now used by our people in the irrigation of their lands. There is no doubt that the whole Salt River country at one time contained a large and wealthy population.

In Rio Casa Grande, in Chihuahua, more extended traces of a most sorely distressed people are visible. On every high point, where the sun's rays could shed their warmth, and where a single yard of land, protected from the Pacific showers, could be used for cultivation, human hands constructed stone walls to hold in position enough soil from which to raise a little food for a scanty subsistence. In the gorges below, villages, hamlets and tents were found, on the peaks above, the signal stations, or the grave of the poor sentinel who died at his post. In the valleys were the larger towns, but wherever a human foot could find a resting-place the ground has been utilized.

On either side of the Rio Verde can be found numerous caves containing many rooms of ancient construction. They also are built as true to the line and plumb, and as well, yes, better plastered than our houses, for they are plastered with cement. I counted seventeen rooms in one of these caves. On the walls are writings in ancient characters, inscriptions that would tell a wonderful story of a distressed, suffering, retreating people. Some day a prophet and a revelator may arise among the Latter-day Saints who in the Lord's own time may read them and make them known to us.

These caves as a rule terminate at the end of a small valley, while on either side rise perpendicular walls of stone hundreds of feet in height. Think of the distress of that people! Their caves were solidly walled up in front with but a small opening, just large enough for the passage of a human being, and these apertures were used for portholes through which they shot their arrows and other missiles. The opening of these caves commanded a full view of the valley on either side, and had flanked fortifications, where the men fought on the outside, while their wives and children received protection from within. When forced to retreat, the small opening was walled up, while they lived on the provisions they had stored up. They had large tanks in these caves, those which were elevated probably being used for the provisions, while those in the bottom of the cave were used for water. One of these large tanks still remains. Here you can find the bins which held their corn; the broken mills on which their corn was ground. By excavating a few feet, removing the debris which has accumulated during centuries, you may pull out strings of ocean beads which crumble in your hands and vanish, leaving you but the string. How many years have passed since these threads were spun and these beads strung is not for me to say. But this much is certain, those who built, and toiled, and labored in those days were a white race. When we employed a surveyor to lay out a canal near the spot where a number of our people had taken refuge, he tried for several days without success, and

finally located it in the channel of an old canal. Surrounding this spot there was not a single foot of land but what had been cultivated centuries before.

I have touched briefly on these matters to show how God can build up a great nation to-day and tear it down to-morrow. The Book of Mormon plainly declares that no kingly government shall prosper upon this land. This is the land of Joseph; this is the fruitful bough; this is the land seen in vision, and described as a land flowing with milk and honey. God intended this people to be a free people, to be intelligent, to exercise their own agency, and to delight in righteousness. It is a pleasure to read of the blessings declared by God on all the people inhabiting North and South America. But it is with deep sorrow that I see this great nation, of which Columbus was a forerunner, and to which the Lamanites gave way as the dew before the morning sun, is becoming corrupt. It is with great misgivings that I see the nation dwindling from the glorious principles of the law of God, whereas, if the people would live righteously, it would become and remain the most powerful nation on earth. Yet, if they will not heed God's commands, but practice all manner of wickedness and corruption, the nation will not stand. Look at Rome! How she ground the nations—how she ruled them at her beck and call! Yet she fell a prey at the feet of barbarians in a few years. This was because she lost her integrity, her union, and her strength through her corruption, and still this nation was the most powerful on earth when her sons were pure and devoted to their country.

[TO BE CONTINUED.]

A NOVEL SCENE.

THE effort of the attorneys for Receiver Dyer, to secure $10,000 each of compensation, reveals some peculiar circumstances. George S. Peters, United States District Attorney for Utah, is one of these very modest and unselfish gentlemen. He has given advice to the Receiver and he must have a personal fee—and such a fee, $10,000! About $2 a word, we should suppose, for all the legal advice—necessary or unnecessary, good or bad—which he has supplied. Mr Peters' words came high, but Receiver Dyer must have them. Two dollars a word—at a reasonable calculation? Mr. Peters will probably be glad to whisper ponderous nothings to Mr. Dyer next year at the same rate per whisper.

Parley L. Williams, Esq., wants the same fee—$10,000. But he has probably talked twice as much, thereby reducing the toll on his utterances to $1 per word. This is ordinarily as much as Mr. Williams receives—if not a great deal more. But why he should ask but $1 when Mr. Peters wants $2 is not clear; unless the delicate position of Mr. Peters as attorney for one of the parties litigant and for Mr. Dyer—all at the same time—is taken into account. Delicacy is a costly article in this market.

There was a novel scene enacted before Examiner Sprague recently, when the Church attorneys tried to have Mr. Peters define his position in the matter then pending. It is not surprising that he should have refused to answer the very annoying questions which were directed at him. The fact is that he was caught. If he declared himself to be counsel for Government, it would be plainly his duty to religiously guard the expenditure of the money in litigation. If he repudiated this responsibility, and claimed to be solely for the Receiver, there would be serious impropriety in proceeding without a government representative.

To people abroad—not used to the queer legal transactions of this Territory, or the high and mighty ways of our Federal officials, this whole affair must look akin to the statutory brigandage of the property seizure. Some of the distant observers of this matter may ask: "What inducement is there for the district attorney to crowd this question to a settlement, so long as Receiver Dyer's attorney receives $2 per word for mediocre legal advice?"

—*The Standard.*

A DANGEROUS LAW.

EVERY true American must feel humiliated at the farce being enacted on justice in the courts of this Territory in the matter of the Church property suits. Of course the courts are not to blame; the foundation of the trouble is the law under which the Court, Receiver and Attorneys act. The best sentiment of the country is against the law. It was passed by prejudice which, under pressure, gained immense strength. Many, no doubt, who gave their influence in favor of it will regret having supported so un-American a measure. One would think that the proceedings in the enforcement of the law would cause them to seriously reflect upon the part that they had performed.

No man can be justly proud of this attack upon the property of a religious organization. By it the government has given its backing to a move that is demoralizing and far reaching in its evil tendencies. Looked square in the face it is uncreditable and disgraceful to this great nation.

The scramble for fees now occupying the attention of the court, brings out afresh the hideousness of the whole business, and it is not over yet. It promises to show its colors more conspicuously than ever to the nation, and thinking men will have an opportunity to study it.—*The Utah Journal.*

BE PATIENT.

"Now I speak unto you concerning your families; if men will smite you, or your families, once, and ye bear it patiently and revile not against them, neither seek revenge, ye shall be rewarded; But if ye bear it not patiently, it shall be accounted unto you as being meted out a just measure unto you.

And again, if your enemy shall smite you the second time, and you revile not against your enemy, and bear it patiently, your reward shall be an hundred fold.

And again, if he shall smite you the third time, and ye bear it patiently, your reward shall be double unto you four fold. And these three testimonies shall stand against your enemy if he repent not, and shall not be blotted out." Doc. and Cov. Sec. 98. 23, 27.

The above is a promise to the Latter-day Saints, made by the Eternal Father, and is worthy of consideration at the present time. It shall be an exhortation to patience on the part of those families who are to-day deprived of the presence of their husband and father, through the operation of a cruel and unjust law—purposely enacted and enforced against them by their enemies. It should indeed comfort them to know that if they bear patiently the trials they are called upon to endure, and revile not the enemy, but submit in patience to the wrongs inflicted, that they shall not be forgotten in the day when God will reward His own, but shall receive blessings a hundred fold greater than if they had not been so tried.

Those who have faith in God know that it would be an easy matter for Him to remove all the enemies of His people, and to cause all persecution to cease, but it is necessary for the perfection of the Saints, that they be chastened and tried in all things; and God's purposes are only being accomplished by the trials that His people are now enduring.

It may be possible that the small percentage of the Saints who have suffered imprisonment and loss for their adherance to one principle of their faith will soon be relieved. It hardly seems possible that Congress will not repeal at least, such portions of the law as affect those who have entered into the practice of plural marriage many years before there was any law against it, or that relief will not come for them in some way or other; but if this should be the case, let no one think for a moment that their trials are over, for if they do

they deceive themselves. Satan will not cease to devise means to harass and annoy those professing to be the servants of God, and to try every scheme to get them to swerve from the line of duty, until he is bound, and that will not be until He whose right it is to reign, says it is enough.

There are too many professing the name of Saints who are not Saints at heart, and it is useless to hope that persecution will cease, and trials be ended, until Zion is purified, and sin and iniquity purged from her people and until the whole people are united in trying to serve God with all their heart, mind and strength.

Although many are trying to do the will of their heavenly Father, and are drawing nigh to Him with their hearts, there are yet very many whose hearts are far from Him. There is also a large number of really good-hearted brethren who are careless and indifferent with regard to their duties; these must be tried and proven, and brought back to their first love, to a sense of their duty, and the covenants they have made, and they must renew the same, seeking to walk uprightly before God, or be severed from the Church.

In order to reach the hearts of such as these, it may be that our Father will allow them to be afflicted and to suffer persecution; and it is possible that many who are striving to live in obedience to God's will must of necessity share their trials with them; but let all such be encouraged, knowing as they do, that God will reward them according to their faith and patience, and that all who endure faithful to the end shall be saved.—*The Home Circle.*

GEMS OF TRUTH.

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"EVERY man has got to learn to stand upon his own knowledge; he cannot depend upon his neighbor; every man must be independent; he must depend upon his God for himself entirely. It depends upon himself to see if he will stem the tide of trouble and overcome the impediments that are stewed in the pathway of life to prevent his progress. A man can get information by the operations of the Holy Spirit and he approaches to God and increases in his faith in proportion as he is diligent. Every trial a man goes through, if he is faithful in that trial and does honor to God and his religion, at the end of that trial or affliction that individual is so much nearer to God, nearer in regard to the increase of faith, wisdom, knowledge and power, and hence is more confident in calling upon the Lord for those things he desires. I have known individuals who have trembled at the idea of passing through certain ordeals, who after they were through the temptation have said they could approach the Lord in more confidence and ask for such blessings as they desired.—Apostle L. Snow.

There is a way for all men to repent. Those who are given to drunkenness can forsake that evil and indulge in it no more. So with dishonesty of every kind. He who commits this wrong should return to honest habits, and the Lord will forgive him. So with the sin of falsehood. Let those guilty of this evil learn to tell and love the truth. Christ said concerning those who should love evil, that they should be placed outside the New Jerusalem. If we give way to temper and speak harshly, let the person showing this weakness learn to govern himself. Let us learn temperance in all things, that our posterity may be healthy. If we break the laws of nature we will have to pay the penalty. If we have neglected our prayers, either in secret or in the family, we should attend to this important duty. When men begin to apostatize they generally leave off their devotions before the Lord. God will be sought after in worship and gratitude.—Apostle Taylor.

Every man who succeeds inclines to ascribe all the credit to his own ability, shrewdness, industry; but when he fails he lays the blame wholly upon others, upon circumstances, upon fate.

UTAH NEWS.

(Summarised from Territorial Papers.)

Ogden City, Utah, has a population of 9,815.

A big Thanksgiving dinner is being gotten up for the inmates of the penitentiary. There are over 260 of them. Officer Pratt alone has collected over $70 for the event. It promises to be a big affair and a good one, too.

The Governor has issued his proclamation, classifying Ogden City, Utah, a city of the second class. This is in pursuance of the statute enacted last winter in relation to cities. His official proclamation was what the city wanted, and for that purpose the census just completed was taken.

The "compensation" claims of some of the officials connected with the U. S. suits against the "Mormon" Church have been so unusually large as to attract general attention. One prominent attorney suggested "they think they have a fat goose to pluck, and don't mean to leave any pickings."

It is worthy of remark that the "Mormons" whose money and property have been confiscated by the government, and the government which seized the money and property, have seemingly lost all interest in the boodle, both parties leaving it to be quarreled over by the hungry lawyers and the fee hunters. The spectacle is peculiar, to say the least.

The rumor of a newspaper to be started in Heber City has assumed a more definite form; and it is now settled that as soon as the machinery, etc., can be purchased, work will be commenced. An incorporation has been formed. William Buys as president, and Edward Clyde, Joseph R. Murdock, William Willis and Atabell Wootten constitute the board of directors.

A one-year-old daughter of Hartly and Emma Silars, of Fairview, Sanpete County, on the 23rd ult., accidentally fell into a swill barrel and was strangled to death. Five minutes before the child was a corpse, she was seen playing around in the door yard with her little sister. The barrel, as usual, was buried in the ground and filled up with water and bran, etc., for pig feed.

Wheat in northern Utah brought 90 cents a bushel about the middle of November, and prospects were then fair for a further advance to $1.00 within a short time. About three years ago the Saints were strongly urged to lay up their surplus grain, instead of disposing of it at almost ruinous prices. Such was the counsel of the Priesthood, and those who were wise enough to hearken to God's servants can now reap the benefit of their faithfulness.

George Goddard and William Willes, of Salt Lake City, and James McNiven, of Huntington, met with a painful accident on Sunday morning, Nov. 11th, in way to Huntington by private conveyance, and in going down a steep hill the bridles broke and the horses ran away, throwing all the occupants out. Mr. Goddard was badly bruised on the right shoulder and the left side of the head, in addition to a broken rib, while Messrs. Willes and McNiven were also badly bruised. At last accounts all were doing well and expected to leave for home in a few days.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, DECEMBER 17, 1888.

A WARNING TO PERSECUTORS.

I.

Evil doers hate righteousness and righteous men. Jesus says: "Everyone that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved" (John iii, 20). Hate that is founded on religious differences is very common, and frequently breaks out into overt acts of outrage. This truth is applicable in cases where even a degree of heavenly light appears; and the history of mankind shows that the masses are intolerant of attempts to establish a high standard of morality, and a pure form of worship in the earth. If the glimmerings of Divine light, which have shed their rays upon the earth during the last few hundred years, are so cordially hated by those who love darkness, we need not be surprised to find the full glow of Gospel light evoking intense hatred, and encountering the most determined opposition at all times. The world, which is rolling sin as a sweet morsel under its tongue, does not desire the light, for it makes manifest its works, which are those of darkness. To avoid an unwelcome disclosure the light must be extinguished; and the evil doer thinks that the best way to accomplish this is to extinguish the light bearer. The attempt at one's personal extinguishment, no matter by what means undertaken, is not very comforting to the subject, though, doubtless, the other party or parties in the business derive a sort of temporary satisfaction from the proceedings. The Saint is made to suffer for a while, but his sufferings shall soon pass away, and he shall at last enter upon an eternity of rest, where the wicked shall have no power to molest him.

Just now, however, we are not particularly concerned about the outcome for the servant of God, but purpose to consider the prospects for the persecutor and oppressor. There are two ways open to us through which we may ascertain how his case stands. We may read his doom in the awful warnings contained in the word of God; or we may discover in history a principle upon which it is founded. From this latter source we may also obtain many illustrations of this principle in practical operation. As some of the examples which may be offered are certainly striking, we shall consider the question of the persecutor's doom in the light which history is capable of throwing upon it. Egypt shall furnish us with the first examples. In Exodus i,

22, we read as follows: "And Pharaoh charged all his people, saying, Every son that is born ye shall cast him into the river." The context informs us that the Israelites were multiplying so rapidly in the land of Egypt, though in bondage, that Pharaoh and his people began to fear lest they might in some manner obtain their freedom. In order to crush the growing power of the oppressed Israelites, the king issued his cruel decree that every male child born of Israelitish parents should be cast into the river and destroyed. This wicked king thus purposed to employ one of the elements in nature for the accomplishment of his heinous purpose. The next chapter of our story begins by the side of the very river which Pharaoh used to mete out death to the Israelitish children. But it shall refer not only to the river, but to all the waters of Egypt. The inspired penman relates it as follows: "And the Lord spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and that there may be blood throughout all the land of Egypt, both in vessels of wood, and in vessels of stone" (Ex. vii, 19). In verse 20 of this chapter, we are told that Aaron did as the Lord commanded, and the following verse states that there "was blood throughout all the land." There was blood in all vessels that contained water; and many, who were living luxuriously upon the hard toil of the oppressed saints, doubtless, upon that eventful day, found to their horror that the dainties for their tables were served up in gore; and the thirsty one, as he raised a cooling draught to his lips, suddenly perceived it change to a sickening potion. Delicate ladies at the bath were drenched in blood, and everywhere the blessing of water was turned to a crimson tide of cursing. Pharaoh and his people had sowed to the waters, and now they were also reaping from the waters. But the full harvest was not garnered until a short time afterwards, when the mighty and splendidly equipped army of the Egyptians was engulfed in the waters of the Red Sea. There, the pride and strength of Egypt went down to death—swept out of existence by the same element which but a short time before had been employed to carry sorrow and death to the homes of God's people. This is certainly a striking example of righteous retribution, and illustrates the meaning of those Scriptural passages which declare that the unrighteous themselves shall drink of the cup which they prepare for the righteous. But the example already cited, though certainly remarkable for its power to illustrate the principle which prevails in God's methods of administering justice, is not more striking than many others that can be offered. The history of every nation which has come in hostile contact with the institutions of God, in the different ages of the world, furnishes similar illustrations. Egypt, to enlarge upon its history, abased the children of Israel, and in turn has been brought low. Over God's people she set taskmasters, who made themselves and their country rich by the toil of the oppressed ones. She rolled in luxury while their groans were unheeded. She piled up their burdens until the limit of human endurance was reached. Who, that is familiar with the subsequent history of that country, can say that she has not reaped, and is not now reaping a harvest of her own sowing. But everything produces its own kind, and the land of the Pharaohs is garnering its terrible

harvest in kind. The reaping time has been long, and the end is not yet. Babylon tried her hand at oppression and captivity, but learned at last that oppression and captivity should be her own portion, and she should be made to drink out of her own cup. She invited her doom when she laid violent hands upon the Israel of God, and it came at her bidding. Pagan Rome lit the torch of war against the helpless disciples of Jesus, and unsheathed the sword of extermination and bathed it in the blood of saints. Her own proud dominions were swept away in seas of blood and billows of woe. She had sowed death, and death was her crop. The apostate Jews crucified Christ, and reaped in turn a harvest of blood and death upon literal crosses. The seed they planted on Calvary was fruitful, and it multiplied. They cast out the name of the saints as a hiss and a byword. Have they reaped in kind? Yes, even to this day, in some of our extremely Christian countries, the Jew himself is not admitted to select circles of society, and his very name is regarded almost universally as synonymous with dishonesty and perfidy. There are, however, thousands of Jews who are as honest and honorable as men can be; but the Jew must reap the harvest for which he has sowed the seed; and not till the last sheaf is housed shall he take his destined place among men. The history of this people, so far as it is associated with Christ and His apostles and disciples, is generally pretty well known, and we have no desire to dwell on it at any greater length, and shall close all reference to this devoted people by reminding our readers that their history, subsequent to the time of Christ and the apostles of early days, emphasizes in the most forcible manner possible, the truth of the statement that "whatsoever a man soweth, that shall he also reap." This same principle is expressed a little differently, and, perhaps, more clearly, in the following quotations: "All that take the sword shall perish with the sword" (Matt. xxvi, 52). "He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword" (Rev. xiii, 10).

This is the plain statement of a principle which prevails in the administration of Divine Justice; and the examples which we have herein so briefly noticed illustrate it, and show that God adheres to it in His dealings with all people. Having ascertained that God Himself has rigidly adhered to His law of like for like in His dealings with ancient nations, we are prepared to continue our investigations so far as the principle is applicable to modern times. But before doing this, we desire to call the attention of our readers to the fact that though the life of most nations has been comparatively brief, yet there are notable exceptions. We instance China, which has stood from time immemorial. Many wise men of the world assign this, that, and the other cause for the remarkable stability of that nation. But the simple facts in the case are these: China is situated so far from the land of Judea, that she was never brought into contact with God's people. She has, consequently, never oppressed them, and the cup of her iniquity has never been filled to overflowing with the blood of the saints. Every nation, on the contrary, which has ever had an agency in the persecution of the people of the Most High God, has gone down. Heathen nations have lived and flourished by the side of God's kingdom on earth, until they began to put forth efforts to overthrow His work. The first blow that any of them has ever struck in this

direction has sealed its doom. We cannot suppose that chance has so arranged the affairs of nations, that those of them only which have come in violent contact with God's kingdom have been disintegrated, while those that have never passed through such an experience have stood from time immemorial. The Church of God in the earth has hitherto proven itself what might be called the universal solvent of nations, and it is high time that the people of this age understood this fact, and took warning from it. The Church of God is on the earth to-day. It is known properly as the Church of Jesus Christ of Latter-day Saints. The nation that lays violent hands upon it, or upon its members, does so at its peril. God will judge that nation, or that man or set of men. He purposes to teach mankind that His representatives on earth can not be maltreated with impunity. B.

THE proceedings in the brigandage suits which the United States government has commenced against the "Mormon" Church, are developing some novel situations. Mr. George S. Peters is the official representative of the government in all such cases, by virtue of his position as U. S. District Attorney for Utah. The responsibilities of his office require him to carefully guard the interests of the government. In the suits now referred to he should see that not one cent of the property which it is purposed to escheat to the government is squandered. To discharge this duty properly, he should take care that the fees of the Receiver of the Church property, and those of his aids, are not greater than is reasonable. Receiver Dyer, who is also U. S. Marshal for Utah, has found it necessary to secure legal counsel. One attorney was not deemed sufficient, so two were engaged. One of these is Mr. Geo. S. Peters. This gentleman, as we have said, is the very official who should take care that no one robs the government of any of its robbings from the Church. Some time ago the question of fees came up before the Examiner's Court. Mr. Peters wanted £2,000 for his personal services as associate counsel with Mr. Williams. Mr. Williams also wanted £2,000. Mr. Peters undertook to engineer his own little bill through the court. Of course, as the representative of the government, and as his own attorney against it, he had a double duty to perform; but he was willing to be equal to the occasion. The Church attorneys interrogated him respecting his position in the premises, but he declined to define it. His delicacy is charming. Were it not for his truly sensitive nature, there is no doubt that he would file a bill in the court for counsel rendered to himself as attorney for himself, in his own case before the court for fees for services which he has rendered the Receiver as attorney. With proper encouragement we think he may be induced to "struggle upward" to the feat we have suggested.

With this explanation of certain facts in the case, our readers will be able to better appreciate an editorial clipped from *The Standard*, of Ogden, Utah, and which appears in another column of this week's MILLENNIAL STAR, under the caption of "A Novel Scene." In conjunction with it, notice should also be taken of an editorial relating to the same matter which appeared in *The Utah Journal*. It will be found under the head of "A Dangerous Law."

NOTICE.—Conference Presidents should now be preparing their yearly financial and statistical reports, so that the same may be forwarded to this Office as soon as possible after January 1, 1889. Lists of tithe-payers, and temple fund donors, should accompany the reports, showing the total amount paid by each individual during the year.

The method of making out these reports is stated in "items of instruction" issued to Conference Presidents; and other suggestions are contained therein, which it would be profitable to carefully follow.

Outstanding accounts, due by book agents and others, should be collected, and Conference books duly balanced for the current year.

MINUTES OF THE MANCHESTER CONFERENCE,

HELD IN THE CLEVELAND ASSEMBLY ROOMS, GROSVENOR STREET, OXFORD ROAD, MANCHESTER, SUNDAY, NOV. 25, 1888.

PRESENT on the stand: Apostle George Teasdale, President of the European Mission; and Elder D. M. McAllister, of the Liverpool Office; Elder John Thomas, President of, and Thomas A. Greenhalgh, James Booth, Robert Parker, Joseph T. Ellis, Orson Hicken, Lorenzo R. Thomas, and T. E. Ricks, jun., Traveling Elders in the Manchester Conference; also Elder Henry Tuckett, President of, and Jos. Eckersley, Traveling Elder in the Leeds Conference, and Elder Thos. D. Brown, President of the Liverpool Conference.

10 a.m.

After prayer by Apostle George Teasdale, President John Thomas addressed the meeting, making a few remarks suitable for the occasion.

Elder Greenhalgh reported the condition of the Rochdale District; said some were very backward in attending meetings; but the majority were very faithful in this respect, and are striving to live their religion. He had been treated well, and bore a faithful testimony to the truth.

Elder Booth reported the Ashton District: Ten had been baptized and one excommunicated. He found many good, honest people in this District, and had many successful outdoor meetings, but met with some opposition; had distributed many Gospel tracts, and met with considerable success in selling the Book of Mormon; he felt well in his labors.

Elder Parker reported the Moorside District; said he had labored in connection with Elders Beard and Ricks; they had borne their testimony to the truth of the Gospel whenever they had an opportunity. They had distributed some tracts and preached the Gospel to the world. He bore his testimony to the restoration of the Gospel and to the divine mission of Joseph Smith.

Elder Ricks, jun., endorsed the remarks of Brother Parker; adding that they had traveled among the Saints, and had striven to build them up in their holy faith. He was desirous to do all the good he could while in this land, and spoke very encouragingly to the Saints.

Elder Hicken then reported the Congleton District. He had labored in connection with Elders H. J. Giles and Lorenzo R. Thomas; there were but few Saints in that District, but they were striving to live their religion. They had striven to warn the people, holding out-door meetings, and bearing testimony to the truth of the Gospel. As it is unchangeable, we must comply with the same ordinances now to gain salvation that Saints complied with anciently.

Elder Lorenzo R. Thomas endorsed the remarks of Brother Hicken. He had taken great pleasure in preaching the Gospel of Jesus Christ to a fallen and degenerate world, and, in connection with his co-laborers, had gone out delivering tracts, and bearing a faithful testimony to all who would listen to him, showing unto them plainly that a man-made system could not induct them into the kingdom of heaven, and he fondly looked forward to the time when the seed which he had sown in weakness would bring forth fruit.

Elder Ellis endorsed the remarks of Brother Booth, having labored with him in the Ashton, and also in the Rochdale Districts, giving out tracts and bearing testimony to the truth of the Gospel, and the divine mission of

Joseph Smith, and how he came into possession of the plates of the Book of Mormon, how he was persecuted, and finally martyred for the testimony of Jesus. He bore a powerful testimony, and exhorted the Saints to live up to the principles of the Gospel.

Meeting then adjourned. Benediction by Elder McAllister.

2 p.m.

Prayer by Robert Parker.

President Brown then desired the faith and prayers of those present that he might speak by the Spirit of God. He bore his testimony that Joseph Smith was a prophet, and said that we were sent forth to warn the people as they were warned through the missionaries of God in ages gone by. He spoke of the necessity of baptism, and exhorted all to do their duty.

Pesident Tuckett spoke of the interest the Lord took in us as his children; also of the mission of the Elders of the Church of Jesus Christ of Latter-day Saints, and showed the distinction between men sent of God and those who merely assumed the authority to preach the Gospel, and how profitless it was to be led by man-made systems; he spoke also of the blessings that belong to the Gospel, and bore testimony to the truth of the divine mission of Joseph Smith.

Elder McAllister was pleased to have a knowledge of the truth of this latter-day Gospel. Spoke of the simplicity in which the Gospel is preached, and how plain it is, and exhorted the Saints to do their duty, so they may be able to stand the trials they shall have to pass through.

Elder Eckersley desired the Spirit of God so he might be able to edify those who may hear him. He had taken much pleasure in his labors and he knew God was with him, and the Elders of this Church. He bore his testimony to the truth of the Gospel, and advised the people to pay their tithes and offerings so they might receive the blessings promised to the obedient.

The Church authorities, both general and local, were presented and unanimously sustained.

The financial and statistical reports for the seven months, ending Oct. 31, 1888, were read by Lorenzo R. Thomas, Conference clerk. The latter showed there were in the Conference; 11 Branches, 2 High Priests, 4 Seventies, 40 Elders, 12, Priests, 7 Teachers, 13 Deacons, 246 members, total officers and members 324. During the time covered by this report there had been 21 baptisms, 23 had emigrated who were over 8 years of age, and 9 who were under eight, 6 had removed, 4 had been excommunicated, and there are 121 children in the Conference who are under 8 years of age.

Apostle George Teasdale said he was well pleased with the testimonies that were borne here to-day. He spoke of the Elders leaving their homes to preach the Gospel; also of the misrepresentations the Latter-day Saints are subject to, and advised the Saints to do the will of God by paying their tithes and offerings, and thereby gain His blessings.

Benediction by President John Thomas.

6 p.m.

Prayer by Elder Greenhalgh.

Apostle George Teasdale addressed the congregation. He showed the way whereby men might obtain the Spirit of God, and in a forcible manner spoke of the divine mission of Joseph Smith, and of the restoration of the Gospel through him, and of the necessity of revelation to enable us to know God. He dwelt briefly on the gathering of the Latter-day Saints to Zion; also upon the subject of celestial marriage, and under what conditions it had been practiced in Utah. He exhorted the Saints to be righteous, and prayed for the blessings of God to rest on the Saints and strangers present.

President John Thomas was pleased with the days proceedings, and felt to rejoice with the Saints of God, and hoped they would carry home with them the excellent teachings and instructions that had been given them to-day, and put them into practice in their daily lives. He bore testimony to the truth, and prayed that the blessings of God might be and abide with the people.

Benediction by Elder McAllister.

The meetings were well attended, and an excellert spirit prevailed.

LORENZO R. THOMAS, Clerk.

THE SENSES OF ANIMALS.

LITTLE as we know about the world, as it appears to ourselves, we know still less about it as it appears to the lower and less communicative animals. The senses are the windows through which we gaze on things, but all the windows are of glass diversely stained and colored. The Duke of Argyll thinks that perhaps a dog has a kind of taste for landscape, but this is a question which Sir John Lubbock has not solved. In Sir John Lubbock's new book on "The Senses of Animals" (Paul, Trench & Co.), he sensibly adds to the "pleasures of life" by collecting information perfectly new to the unscientific majority of mankind. He enables us not indeed to ascertain how animals "envisage" the world, but to be certain that their world is extremely unlike ours. Take a beast which has eyes in its back, ears in its legs, and which sings through its sides. How different must be the phenomena that surrounds that animal from those which greet us in our pilgrimage! Probably it can hear what is inaudible to us, and perhaps can sing a music that never reaches our perceptions. On the other hand, the sounds which we hear may be as inaudible to this animal, as to us is the music of the spheres. The art of making a noise is not given to all animate creation; perhaps, in a happier condition of things, it may be withdrawn from pianos, whistles, and a number of public men and women. The Protozoa live in a delicious universe, where all is mute as far as they are concerned, and Molluscs seldom create a disturbance. Even the Pecten, "the most lively of bivalves," is as merciful as he is vivacious. The Crustacea dwell in realms of peace, and the lobster, though his ear is well developed, is habitually reticent. "No insect possesses a true voice." When they can make a noise, it is, so to speak, by clapping their hands, not by yelling, like the creatures which, for wise but mysterious purposes, nature has equipped with a tongue. The music of insects is not vocal, but instrumental. They have not developed the epic; they are limited to lyrics. "In many cases the power of producing sound is confined to the males. Their sounds are really love songs.....The females are not, however, invariably dumb." The bombardier beetle's note is all for war. "They discharge an acrid fluid which explodes with a sound resembling a miniature gun." If the Photichthys Argenteus were as greatly gifted he would resemble a sub-marine torpedo boat fitted up with electric light. In the depths of ocean he "suddenly flashes out light from his luminous organs.....while if danger is exposed, the light again is at once extinguished." Some are provided with a pair of large lights in the tail. These devices, of course, are only useful to creatures with all their senses about them. The superstitious may be relieved by the knowledge that the noise of the death watch means a wedding not a funeral. The sounds are produced by the male and female death watch tapping with their heads as a sign of mutual affection. The buzzing of the house fly is produced by twenty-one thousand one hundred and twenty-one vibrations of the wings in a minute. By an ingenious mechanism, in which each vibration made a distinct mark, Marey showed that there are commonly three hundred and thirty strokes of the wing in a second! Fortunately, the most accomplished orators cannot speak so rapidly as that. The death's head moth, as might be expected, "emits a mournful cry," but he means no harm. He cries on all occasions of discomfort, but he is only thinking of himself.

Among animals whose world is rather limited, one may reckon spiders. They are thought to enjoy music, but it is probable that only the vibrations, not the sounds, effect them. They are much agitated by the use of a tuning fork, and perhaps their hairs act as ears. But the question as to whether they really hear, or are only thrilled, has not been decided. Water beetles, one may say with some certainty, do hear. When a stone is dropped through the water on the mud where they repose, the disturbance does not

agitate them. But if a piece of glass is laid on the stone, and another stone is thrown on that, so as to make a noise, the "water boatmen" at once take to flight. The sense of hearing in fish has been the subject of debate. Mr. Stoddart, the veteran border angler, thought that they could not hear, and was convinced, by experience at St. Mary's Loch, that loud conversation did not prevent them from rising at the artificial fly, which is the important point. That acuteness of sight in trout, as every one knows who has fished in the Kennet, is as strong as in hares or the most wary birds. As to seeing, it is probably new to most people that vertebrates have a rudimentary eye in their heads. Every one has heard of the pineal gland in the brain. Descartes wittily suggested that it was the seat of the soul. His reason appears to have been like that of the old cricketer who said he knew why a "yorker" was called a "yorker." "Why, what else could you call it?" he asked. When Descartes thought that the pineal gland was the seat of the soul he probably argued "Why, what else can it be?" To this science answers, apparently, that the organ is the degraded relic of what was once a true eye. Lizards have a regular eye on the tops of their heads, a pineal eye, but they do not seem to see through it. Sir John Lubbock does not suggest that the one eye of the Cyclops may be a pineal eye. In ancient art he is often represented with two rudimentary and unserviceable eyes in the usual place, and with one central peeper, shaped like the pineal eye of the lizard. This is probably a mere chance co-incident. In any case, "it cannot be doubted that the pineal gland in Mammalia is the representative of the cerebral lobe which supplies the rudimentary pineal eye of Reptilia, and this itself is probably the degenerate decendant of an organ which, in former ages, performed the functions of a true organ of vision." Thus animals have not quite so many avenues of sense as their ancestors.

Ants, dogs, and spiders have been the subjects of Sir John Lubbock's most curious experiments. The spider, whether he is an amateur of music or not, is uncommonly short sighted. One kind of lady spider carries her eggs about in a kind of silken bag, which she spins. Sir John, trifling with her maternal feelings, placed the bag on a small table. Even when within two inches of the bag the spider did not see it; when it nearly touched her she seized it tenderly. She took nearly two whole hours to find her bag for herself, and then it was probably a mere accident. It seemed as if the spiders could not see beyond the tips of their feet, nor did they know their own bags from another one. Hunting spiders have better eyes, and can see their prey at a distance of several inches. The most interesting experiment with ants proved that they can distinguish members of their own community, even when these are intoxicated, from other ants in the same distressing condition. "The sober ants were rather puzzled; but, after examining the intoxicated individuals, they picked up the strangers and threw them into a ditch, while they carried their own friends into the nest, where no doubt they slept off the effects of the spirit." Thus it is clear that ants do not know their comrades by a sign or password, for the intoxicated ants were too far gone in liquor to give the countersign. The experiments in teaching a dog to read are already familiar. Sir John Lubbock's dog can read simple words like "food," just as an Australian wild dog, when he *did* speak, said "bones." But what would happen if Sir John wrote it "phud!" This experiment is yet to be tried. But dogs have no educational ambition, and while Van was bringing a card containing his requests, Patience, a collie, preferred the common oral method of communication. It may seem illiberal, but we cannot regard without distrust the idea of educating the lower animals. With knowledge may come discontent, combination, and revolution, man hurled from his throne and compelled to take a lower place.—*Daily News.*

The faults and weaknesses of others, instead of being woven into gossip, scandal, and useless criticism, should be used as danger-signals to warn us away from the paths which have led to them.